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LOOKING-GLASS

Joseph Harrison

FOR THE

(say Independants)

PRESBYTERIANS, at NEW-LONDON;

To see their Worship and Worshippers weighed in the Balance, and found wanting.

With a true Account of what the People called Rogerenes, have suffered in that Town from the 10th of June 1764, to the 13th of December 1766. Who suffered for testifying, That it was contrary to Scripture for Ministers of the Gospel to teach for hire. That the First Day of the Week was no Sabbath by God's Appointment. That sprinkling Infants is no Baptism, and nothing short of Blasphemy, being contrary to the Example set us by Christ and his holy Apostles. That long Public Prayers in Synagogues is forbidden by Christ. Also for reproving their Church and Minister, for their great Pride, Vain-Glory, and Friendship of the World which they lived in. With a Brief Discourse in Favour of Women's prophecying or teaching in the Church.

Written by JOHN ROGERS, of NEW-LONDON.

Thou shalt speak my Words unto them, whether they will hear or whether they will forbear. EZEK. ii. 7.

Arise and speak unto them all that I command thee; be not dismayed at their Faces, lest I confound thee before them. Verse 19.

They shall fight against thee, but they shall not prevail against thee; for I am with thee saith the Lord to deliver thee. JER. i. 17.

What I tell you in Darkness that speak ye in Light, and what ye hear in the Ear, that preach ye upon the House-Tops: And fear not them which kill the Body, &c. MATT. x. 27, 28.

PROVIDENCE, *N. E.*

Printed for the AUTHOR. M DCC LXVII.

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A LOOKING-GLASS, &c.

WE had been many times to the meeting-houſe at New-London, to put the miniſter and people in mind how contrary their worſhip was to the ſcriptures, and that it was not the worſhip of God. But we could never perſuade the miniſter nor congregation to ſtop and hear what we had to ſay concerning theſe articles above-mentioned, their deeds being evil, as Chriſt ſaid, John iii. 20, 21. *Every one that doth evil hateth the light, neither cometh to the light, leſt his deeds ſhould be reproved. But he that doth truth, cometh to the light, that his deeds may be made manifeſt that they are wrought in God.*

June 10, 1764. We went to the meeting-houſe at New-London, and ſome of our people went into the houſe and ſet down, others tarried without, and ſat upon the ground ſome diſtance from the houſe. And when Mather Byles, their prieſt, began to ſay over his formal ſynagogue prayer, forbidden by Chriſt, Matt. vi. 5. &c. ſome of our women began to knit, others to ſew, that it might be made manifeſt they had no fellowſhip with ſuch unfruitful works of darkneſs. But juſtice Coit and the congregation were much offended at this teſtimony, and fell upon them in the very time of their prayer, and pretended divine worſhip; alſo they fell upon all the reſt of our people that were ſetting quietly in the houſe, making no difference between them that tranſgreſſed their law, and them that tranſgreſſed it not; for they drove us all out of the houſe in a moſt furious manner; puſhing,

ing, ſtriking, kicking, &c. ſo that the meeting was broken up for ſome conſiderable time, and the houſe in great confuſion: Moreover they fell upon our friends that were ſetting abroad, ſtriking and kicking both men and women, old and young, driving all of us to priſon in a furious and tumultuous manner, ſtopping our mouths when we went to ſpeak, choaking us, &c. So Juſtice Coit committed us to priſon, to lie there until the evening of the next day, and then to be ſet at liberty without a trial. Now let us try theſe worſhippers by the ſcriptures, and ſee if they be worſhippers of the true God: For Chriſt ſaith, Matt. vii. 18. &c. *a good tree cannot bring forth evil fruit, and by their fruits ye ſhall know them,* Thus it appears by Chriſt's own mouth, that it is an evil tree that brings forth evil fruit: Alſo the ſcripture ſaith, 1 Cor. xiii. 4. *Charity ſuffereth long, and is kind.* Verſe 5, *Is not eaſily provoked.* Verſe 7. *Beareth all things, endureth all things.* Now it is evident by this text, that this church notwithſtanding all her pretended ſolemn prayers and outward pretences of worſhipping God, had not charity, which is the love of God, For they could not bear all things, endure all things, but were eaſily provoked, and the corrupt fruit theſe pretended Chriſtians brought forth, even in the very time of their moſt ſolemn devotion, manifeſted that which lay hid in their inſide, according to Chriſt's teſtimony of ſuch a generation. Matt. xxiii. 27, 28. *Woe unto you ſcribes and phariſees, hypocrites, for ye are like unto whited ſepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanneſs. Even ſo ye alſo outwardly appear righteous unto men, but within ye are full of hypocriſy and iniquity.* Alſo the ſcripture ſaith, 1 Cor. i. 25, &c. *The fooliſhneſs of God is wiſer than men, and the weakneſs of God is ſtronger than men.* And that God hath

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hoſen the fooliſh, weak and baſe things of the world, and things which are deſpiſed, to confound the wiſe and mighty, that no fleſh ſhould glory in his preſence. And thus it appeared, for the weakneſs and fooliſhneſs of the croſs in theſe women's knitting and ſewing, proved ſtronger and wiſer than all the worldly wiſdom and ſtrength of that church, for it ſtripped their worſhip naked, and left their painted hypocriſy without any covering, and the inſide of theſe whited ſepulchres appeared to be as the ſcripture ſaith, Rev. xviii. 2. *The habitation of devils, and the hold of every foul ſpirit, and a cage of every unclean and hateful bird.*

The next firſt day of the week we went among them again, to warn them to forſake their falſe worſhip, pride, &c. But juſtice Coit being very angry at our coming, fell upon us in a furious manner, as he did the week before, ſtriking and kicking both men and women, ſetting an example to the reſt of the people, ſo he committed us to priſon, to lie there two days, and then to be ſet at liberty in the evening without a trial. But we conſtantly came among them every firſt day of the week, to witneſs againſt their falſe worſhip, and to warn them to flee from the wrath to come.

But the authority and miniſter, and ſome of the people were greatly offended at our oppoſing their falſe worſhip; for they carried on their worſhip in ſuch pride, and ſo contrary to the holy ſcriptures, that they could no ways defend it by the ſcripture, and therefore took another way to defend it, never practiſed by Chriſt or any of his followers. For juſtice Coit, did continually fall upon us when we came among them, and drive us to priſon, in an angry and furious manner; ſometimes twenty, ſometimes thirty in a day, ſtriking and kicking both men and women, pulling off women's caps and bonnets,

nets, and tareing them to pieces with his hands, ſetting and example to the reſt of the people: Alſo he made no difference between them that ſpoke at the meeting-houſe againſt their worſhip, and thoſe that did not ſpeak; for his conſtant practice was to fall upon all our friends that came to the meeting-houſe, and all that he could ſee in ſight of the houſe, and drive them to priſon; he and his company, in a moſt furious and tumultuous manner, ſtopping their mouths when they went to ſpeak, choaking them, &c. Alſo he doubled our impriſonment every time we came among them: but this method he took, added no peace to them, for ſome of our friends were always coming out of priſon, as well as going in, and ſo always ready to oppoſe their falſe worſhip every firſt day of the week; and they found this ſcripture fulfilled. Iſaiah lvii. 21. *There is no peace ſaith my God to the wicked.* However, this was the method they took, and after this manner they celebrated their ſabbaths from the 10th of June, to the 12th of Auguſt.

And then we priſoners, ſeeing juſtice Coits's mob driving ſome of our friends before them, to commit them to priſon for near four months, as appeared by his mittimus; and then to be ſet at liberty in the evening, without a trial, for ſo all his mittimuſes run: Then ſeven of us priſoners having an opportunity, barred the outſide priſon door, and held them faſt at the door, according to the example ſet us by Eliſha the prophet, 2 Kings, vi. 32. in ſuch an unlawful caſe; and in this we did not reſiſt the authority of the government, but a company of lawleſs men for juſtice Coit, (if he may be ſo called) and his company proceeded againſt us without any order of law: Alſo we blew a ſhell in the priſon, in defiance of their idol ſabbath, and to mock their falſe worſhip,

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as Elijah mocked the worſhippers of Boal: 1 Kings, xviii. 27. But the authority, and a multitude of people ſoon aſſembled themſelves together, at the priſon, and the high ſheriff demanded entrance, but we employed ourſelves in exhorting the authority and people to repentance. The authority ſeeing this, gave orders to break open the priſon door; ſo they went to work, and laboured exceeding hard on their ſabbath, cutting with axes, and heaving at the door with iron bars for a conſiderable time, till they were wearied, but could not break open the door. Then juſtice Coit and a great company with him, went up to the garret window by a ladder, and got into the garret, and laboured very hard for ſome conſiderable time to cut away a very thick ſtrong trap door, full of iron ſpikes; and after they had obtained their end, they came down among us, and took away our bibles, proviſion, bedding, and every thing they could find: Alſo they committed their priſoners.

About two days after this, we were taken out of priſon and brought before juſtice Coit, and two other juſtices, who required bonds of us for good behaviour; but we refuſed to give ſuch bonds, judging we had not behaved ill, nor reſiſted the authority of the government, in baring the priſon door againſt Daniel Coit and his lawleſs company: ſo they committed us to priſon, to lye there till November court; but they turned all the reſt of our friends out of priſon, that juſtice Coit had committed to priſon in ſuch an unlawful and mobbiſh manner. Now from this time to November court, when our friends went to the meeting-houſe and witneſſed againſt their worſhip, or carted wood to the priſoners on the firſt day of the week, juſtice Coit would fine them, and commit them to priſon on judgments of court; but he doubled their impriſonment no more after they ſtopped the priſon door.

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The 2d day of December, being the ſecond week of the courts ſetting, our friends that ſtopped the priſon door, were carried to Norwich court and fined forty ſhillings each, and about forty ſhillings coſt was laid on each of them: Execution was given out, and their eſtates taken away to ſatisfy the fine and charges; but the court ordered our friends to be ſet at liberty, that juſtice Coit had committed to priſon on judgments of court: But after the court ſet thoſe people at liberty, juſtice Coit ſent executions and took oxen, cows, and other eſtate from theſe people that he had ſo long confined in priſon, to ſatisfy the fine and charges which he laid upon them when he firſt committed them to priſon.

After this impriſonment, juſtice Adams undertook to ſtop our teſtimony againſt their worſhip, by confining us in his houſe on the firſt days of the week, when we came among them, and when their worſhip was over he would ſet us at liberty. This method he practiſed for ſome conſiderable time. In his houſe we many times met with rough treatment. After this we were ſeveral times driven from the meeting-houſe, into a ſlaughter-houſe in a rigorous manner: One of the ſelectmen of the town, would beat our women with his hands, and rub dirt and dung in their faces, and force it into their mouths; but when their divine worſhip, as they call it, was over they would ſet us at liberty. But October 13, 1765, ſome of our friends was in the meeting-houſe, and when the hired prieſt began to ſay over his carnal prayer forbidden by our bleſſed ſaviour, Mat. vi. 5, &c. ſome of our women being moved with zeal, ſewed with their needles, that it might be known they had no fellowſhip with ſuch unfruitful works of darkneſs. Then juſtice Coit drove them out of the houſe, but he ſaid the men might ſet in the houſe, if they would

be orderly: then one of our men told him, that the prieſt had ordered our hats to be taken off, and that we could not have ſo much fellowſhip with his carnal prayer, as to ſet quietly without our hats: then the juſtice ordered him to be taken care of. Upon this others ſpoke, and told the people their worſhip was contrary to the ſcripture, and therefore not the worſhip of God: ſo juſtice Coit committed ſix of our friends to priſon. October 15, they beat the drum through the ſtreet, and gathered the people of the town together, and took our friends out of priſon, and whipped five of them publickly at the beat of the drum. When the firſt of theſe ſufferers was taken out of priſon to receive his ſentence of whipping, the ſheriff aſked if any body would pay his fine for him: but he told the ſheriff and people, he did not want any body to pay his fine; and then went to juſtice Coit, and told him that their worſhip was the worſhip of devils: and when he had received ten ſevere ſtripes, and was untied from the poſt, he told juſtice Coit again, that their worſhip was the worſhip of devils, and that God would overthrow it.

The next firſt day of the week, juſtice Coit committed twelve more of our friends to priſon for the like teſtimony. October 23, they were taken out of priſon, and nine of them publickly whipped, at the beat of the drum, and then committed to priſon again; But ſoon after the priſon keeper was ſent to bring them out, one by one, with their bedding and other goods; but the ſheriff ſtood in the lower entry, and as they came out he took away all their goods from them that he could find, without making any demand, or ſhowing any execution.

The next firſt day of the week, we went into the meeting-houſe again, and one of our friends went up to juſtice Coit's pew, and told him that he had

whipped us twice for teſtifying againſt their falſe worſhip, and that now we were come again in the ſame teſtimony: for what Chriſt tells us in darkneſs, he requires us to ſpeak in the light; and what we hear in the ear, to proclaim upon the houſe tops, and not to fear them that kill the body: moreover he told the people that their worſhip was not the worſhip of God, and that God was about to overthrow it. For theſe, and other words ſpoken by our friends againſt their worſhip, juſtice Coit committed eight of us to priſon. November 1, he ſentenced ſeven of theſe people to be publickly whipt, but committed them to priſon again, and deferred their puniſhment to the 4th of November.

The next firſt day of the week, three of our men went into the meeting-houſe, and boldly witneſſed againſt their falſe worſhip, pride, &c. November 4th, theſe three men were ſentenced to be publickly whipped, and then committed to priſon, with the other ſeven; and ſoon after they were taken out, and nine of them whipped.

There was among theſe priſoners, an old woman near about ſeventy years of age, that had been publickly whipped the week before, at the beat of the drum, and was ſentenced to be whipped this time but was not whipped; it was ſuppoſed her fine was paid by ſome of the ſpectators. She ſeeing her friends and children taken out of priſon, one by one, and tied to the poſt and whipped before her eyes, ſhe ſung this verſe:

Let God ariſe, and then his foes
Shall turn themſelves to flight;
His enemies they alſo ſhall
Be driven out of ſight.

There was one of theſe ſufferers that was taken out of priſon to receive his ſentence of whipping, who

was comforted with theſe words, *The name of the Lord is a ſtrong tower, the righteous runneth therein and are ſafe.*

There was another of theſe ſufferers after he had received ten ſevere blows on his naked body, turned about and told the people, he hoped he ſhould be more full in his teſtimony againſt their falſe worſhip than he had been.

Another of theſe ſufferers after his ſecond public whipping, teſtified to the people at the poſt, that it was the true God and eternal life that was with him in his teſtimony and ſufferings.

The next firſt day of the week, after our third whipping, being the 10th of November, a guard was ſet to keep us from the meeting-houſe, yet two of our men eſcaped the guard, and went into the houſe, and boldly declared againſt their falſe worſhip, and juſtice Coit committed them to priſon. November 14, being their pretended thankſgiving day, one of our friends went into the meeting-houſe, and told the people, God would not hear their prayers ſo long as they lived in ſuch pride, and perſecuted God's children: but juſtice Coit ordered a conſtable to take care of him; and after their worſhip was over, about eight or ten men came out from their worſhip, among which was juſtice Coit's ſon William, and two of the high ſheriff's ſons, and took him out of a houſe, and the juſtice's ſon laid hold on him, and ſaid, "come you dog, you ſhall go along with us:" So they carried him to a place of muddy water, and threw him into it ſeveral times: alſo they threw mud and dirt in his face, and upon him for ſome time: But he teſtified to theſe wicked men, when they had him in the water, that he felt a peaceable quiet ſpirit which they could not diſturb. After this he was carried by the ſheriff's houſe, where juſtice Coit was,

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who had a mittimus ready, and committed him to priſon, in that wet and dirty condition.

The next firſt day of the week, being the 17th of November, ſome of our friends went through the town, and an old man aged about 73 years, cryed repentance through the ſtreet, and as he went, he ſtopped at the authorities houſes, and warned them of the danger they were in, if they did not repent of their perſecuting God's people: moreover he told them, that the cries of God's ſuffering children was gone up before God, and that the Lord Jeſus was coming with ten thouſands of ſaints to execute judgment upon all their ungodly deeds. Now after they had gone through the town, they went to the meeting-houſe about the time that they were gathered together for their forenoon meeting; but the people at the meeting-houſe fell upon our friends in a very angry manner, and drove them into the ſchool-houſe by juſtice Coit's order, and a conſtable kept the door, and confined them there: and in the evening a very great concourſe of people, both men and women came together to the ſchool-houſe, and our friends were taken out, one by one, both men and women, and their heads and cloaths were tarred with warm tar: alſo they rubbed tar in ſome of their eyes, which was very grievous: alſo they put tar into their hats, and put them on their heads: moreover they threw ſome of our friends into a ditch of water, and rolled them over, jumping upon them with their feet.

After this they took one of our friends that had been much abuſed that day, and one of his ribs broken by a Grand-Juryman, and forced him to the river and threw him in: Now he teſtified to theſe wicked men whilſt they were abuſing him, that he had a good conſcience both towards God and man:

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Some of theſe people thus uſed, were elderly people, that had great families of children and grand-children; and there is no doubt but this abuſe was done to them by order of authority. Thus their pretended holy ſabbath and divine worſhip ended for that day: *By their fruits, ſaith Chriſt, ye ſhall know them.* Some time after this we were confined in the ſchool-houſe again, and one of our friends wrote upon the ſchool-maſter's ſlate as follows.

Our bleſſed Lord, for ſinners ſakes,
A crown of thorns did wear;
Why then ſhould we aſhamed be,
A crown of tar to bear.

The next firſt day of the week after our friends was tarred, we went to the meeting-houſe again; but they carried us away from the meeting-houſe to the ſchool-houſe, and confined us there till their meeting was over, and then ſet us at liberty. The next day, being the 25th of November, theſe three men before mentioned, were taken out of priſon and brought before Juſtice Coit. And he took up the writ he had againſt them, and read part of it and laid it down on the table, and aſked them if they owned what they were charged with in that writ; they anſwered they did own it; and they told the Juſtice more that they ſaid at the meeting-houſe than he had got in his writ againſt them. Then juſtice Coit ſaid, What would you have us do? Then our friends told him they would have them get into the love of God, and get ſuch a meek and lowly ſpirit, as to be willing to hear the meaneſt of God's children, and to be like our ſaviour, who was ſo meek and lowly in heart as to waſh his diſciple's feet. So after ſome conſiderable diſcourſe more, juſtice Coit ſet them at liberty, without inflicting any further puniſhment on them, tho' guilty of the like crime that he whipped us for juſt

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before, three weeks running, and twice at the beat of the drum.

The next firſt day of the week, being the firſt day of December, we went among them again, and were confined in the ſchool-houſe till their meeting was over, and then ſet at liberty. But as we paſſed by the meeting-houſe, juſtice Coit's ſon William, and the High-Sheriff's eldeſt ſon, and others with them, beſet us, and the juſtice's ſon ſaid we deſerved to be crucified. Now after they had let us go, and we were ſome conſiderable diſtance from them, they purſued after us to the upper end of the town, as men greedy after our blood, and indeed our lives have been threatened by that company; but when they came near to us they made a ſtop, and turned back.

February 2, 1766, ſome of our people were in the meeting-houſe, and when the prieſt began to ſay over his pretended prayer, as Chriſt ſaith, *for a pretence they make long prayers*, ſome of our women ſewed with their needles: Then they turned them out of the houſe, but one of them went in again, and told the prieſt, that his prayers were a ſmoke in God's noſe, a fire that burns all the day long. Then they turned her out again, and ſhe went to the back ſide of the houſe, and ſtruck againſt the houſe ſeveral times, ſtill to teſtify againſt his pretended prayer, that it might be declared upon the houſe-tops, that ſhe had no fellowſhip with ſuch unfruitful works of darkneſs, and ſhe ſaid ſhe had a good conſcience and boldneſs toward God in what ſhe did, knowing ſhe pleaſed God in it. But though ſhe did it in a great ſelf-denial, for no other end but to pleaſe God, yet ſome of the people ran out and fell upon her, and one of the Select-men of the town ſtruck her ſeveral hard blows on her head and face, by which ſhe was much hurt.

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February 9, one of our women told the prieſt as he was in the pulpit, that God would reprove his great pride, and ſet his ſins in order before his face: For theſe words ſhe was committed to priſon for ſeveral days, and then ſet at liberty.

February 16, ſome of our friends were ſetting quietly in the meeting-houſe, between meetings, and Colonel Saltanſtall came in, and laid hold of an old man that had the numb palſy, aged 73 years, and with great violence hauled him out of the ſeat, ſetting an example to others, who fell upon them and drove them out of the houſe, and drove them to the court-houſe in a furious manner, and carried them up thro' a trap-door into a dark garret, and locked them in, and at night a company of baſe men got together, among which was Dudley Saltanſtall, ſon to Colonel Saltanſtall, and two of juſtice Adams's ſons, and two of the High-Sheriff's ſons, and Daniel Hurlbut, ſon to Titus Hurlbut one of the Selectmen of the town. This baſe company went into the court-houſe and ſhut themſelves in, and took our friends out of the garret, and offered ſhameful abuſe to our women in the dark. Now one of theſe women, as they were taking her down out of the garret through the trap-door, told them, that the Lord would come with ten thouſands of his ſaints to execute judgment upon all their ungodly deeds; her huſband hearing this, cried out to the people of the town, that the Sodomites had got his wife. Another of theſe women as they were hauling her down through the trap door, cried all the while, Lord Jeſus Chriſt deliver me; and no doubt God heard her prayers and the prayers of the reſt, for the women were delivered in that they feared. Now after this ſhameful abuſe to the women, they took two men and ſtripped of their cloaths and tied them to a poſt in the court-houſe, and whipped them

in a moſt unmerciful manner, eſpecially one of them which they ſtruck unmerciful blows with a ſtaff and with bunches of rods on his back, till it was like jelly, alſo they rubbed tar into their wounds, and whipped upon the tar, forcing it into their fleſh alſo they rubbed tar in the mouths of the men and women when they went to ſpeak. When theſe two men were firſt tied to the poſt they ſang praiſes to God, and in the time of their torment, they called upon God to ſtrengthen them.

After this they laid hold on theſe two men, and forced them to run down near to the town wharf and threw them into the water ſeveral times; alſo they took their hats and threw water on them for ſome conſiderable time: moreover they threw the women into the water. After this the ſheriff's eldeſt ſon and another man with him, took a poor weak woman, forty odd years of age, and forced her to run through the ſtreet till ſhe dropped down, and then they left her.

This woman told them if they did not repent they would remember their night's work when the and all men muſt appear before God to give an account of their deeds. Now after this ſhameful abuſe theſe people had to go near three miles wet, in a cold winter night, before they could ſhift their cloaths. This night's work ſeems to exceed what was done by the Sodomites the night before their final overthrow.

Thus their pretended divine worſhip and holy ſabbath ended for that day; Iſaiah iii. 9. *The ſhew of their countenance doth witneſs againſt them, and they declare their ſin as Sodom, they hide it not.*

Their worſhip is by Sodomites maintain'd,
By cruelties their worſhip is ſuſtain'd;
No ſons of Sodom ever yet were known,
Chriſt's truth to favour, or his worſhip own.

Now the next firſt day of the week, after Colonel Saltanſtall ſhut our friends up in the court-houſe, and ſet his ſon Dudley, and others to abuſe them, it being the 23d of February, we were coming to the meeting-houſe again, but as ſoon as we appeared in ſight, Colonel Saltanſtall run out and met us, and a great company with him, and fell upon us in a very angry manner, before we had ſpoke one word, to drive us to the court-houſe, as he did the week before, when our friends were ſetting quietly in the houſe between meetings. But as ſoon as they fell upon us, we ſpoke and made a great noiſe, and refuſed to go with them, telling them we choſe to be killed publickly before the people, rather than to be murdered privately in the court-houſe.

Now the tumult grew very great, ſo that the meeting was broken up for ſome conſiderable time, and they dragged both men and women on the ground to the court-houſe; ſome by their hands, ſome by their legs, and ſome by the hair of their heads, ſtriking them with their fiſts, kicking them, ſtriking and punching them with ſtaffs, and tearing the cloaths off from their backs, and they dragged them into the court-houſe and hauled both men and women up two pair of ſtairs, and hauled them up through a trap door into that dark loft that they had ſhut our friends up in the week before, and they locked them in. In this tumult an aged woman was ſo overcome that ſhe fainted away, and they left her lying on the ground. Now there were preſent in this riot, juſtice Coit, juſtice Adams, juſtice Law, the High-Sheriff, and Col. Saltanſtall, beſides conſtables and grand-jurymen: There was alſo a Deacon among them, which makes us write as follows.

The deacon and the juſtices
Were buſy in this fray,

Church members and grand-jurymen
Forgot their ſabbath day.

Now after the tumult was over, theſe church members remembered their ſabbath, and returned to their pretended divine worſhip again: But as ſoon as that was over, the authority conſulted together at the meeting-houſe, and ſent the High-Sheriff, who came with a company of men, and took down ten women out of that dark loft that the authority had ſhut them up in: Two of theſe women had young children with them, and another was big with child, and committed them to priſon, leaving near twenty ſmall children motherleſs at their homes. Now as the High-Sheriff was going from the meeting-houſe, to commit theſe women to priſon, ſome of the people of the town aſked him what they were going to do with our friends; the ſheriff anſwered, that the women were to be committed to priſon, but he ſaid the men were to be delivered up to Satan to be buffetted; ſo the authority kept the men locked up in that dark garret till night, and then they were delivered up to the authority's children, and a rude company of young men, who came and unlocked the trap-door, and abuſed our friends in the manner following: They took down one man firſt out of this dark loft, and brought him down into the lower room of the court-houſe, and tied his hands round a poſt, alſo they tied another line to his hands, and hoiſted him up by a tackle, then they brought his knees round the poſt and tied them with a line, and ſtripped his cloaths up over his head, and tied them alſo; then they whipped him in a very barbarous manner by the light of a candle. And when they had done torturing him, they let him down, and ſhut him up in one of the court-houſe chambers. They then brought down another out of the garret, and tortured him after

after the ſame manner as they did the firſt, and then ſhut him up alſo, pretending they would whip them all over again, except they would recant and promiſe not to come among them any more. There were twelve whippers that took turns to whip, and commonly three or four to whip one man, one after another, they pretended to give thoſe men thirty-nine ſtripes each; but they uſed ſeveral ſorts of whips, eſpecially one unmerciful inſtrument made of cow-hide, alſo they whipped them with large rods tied together, ſome of which had ten in a bunch, ſo that they far exceeded thirty-nine ſtripes, for they ſtruck each perſon thirty-nine times with theſe cruel inſtruments, except one man, which after they had ſtruck him thirty unmerciful blows, one of the ſpectators ran and untied him, telling the whippers he was an old man, and that they ought to uſe ſome diſcretion towards him. Nine men were thus uſed this night, all heads of families, ſome of which were elderly men, that had great families of children.

This whipping was executed in a very barbarous manner, for the rods were trimmed, and long ſharp ſnags left on them, to tear the fleſh of the ſufferers, alſo theſe men that whipped our friends, ſtruck them in ſuch a violent manner with theſe heavy bunches of rods, that they beat and bruiſed their fleſh till it was like a jelly. Moreover, ſome of their wriſts were ſo cut and their ſinews ſo much hurt with the line they hung by, that ſeveral of their hands were numb for more than two months after. Alſo them two men that had been ſo unmercifully whipped by this company in the court-houſe the week before, and otherwiſe abuſed, as is already related, were of theſe nine that ſuffered this night: And they ſtruck one of theſe men, he that had been the moſt abuſed the week before, forty-three cruel blows on his old ſores, and

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ten or twelve of theſe blows were after he was ſwoon
ed away. Our perſecutors cut theſe rods, upon the
ſabbath, and fitted them at the court-houſe, and Co
lonel Saltanſtall was at the court-houſe among them
when they were preparing theſe rods.

The names of the men that whipped us are as fo
lows: Two of Colonel Saltanſtall's ſons, Dudley an
Richard, alſo William Coit, ſon to juſtice Coit, tw
of juſtice Adams's ſons, William and Pygan, two o
the High-Sheriff Chriſtopher's ſons, Chriſtopher an
Joſeph, alſo Butolph Hurlbut, ſon to Titus Hur
but, one of the ſelectmen of the town, alſo Joh
Chapman and Gideon Stacey, John Spooner an
John Waigh, ſon to Thomas Waigh. Our friend
that ſuffered this night, aſked no favour of the
perſecutors, but called earneſtly upon God to ſtrengt
en them to go through their trial. But when the
perſecutors heard them praying and calling upo
Chriſt for ſtrength, they would threaten them, an
whip with all their might, endeavouring to mak
them promiſe to renounce their teſtimony again
their worſhip, but were not able to make one of the
renounce their teſtimony, or make any promiſe at al
But the ſufferers told them to this effect, that wh
they did againſt their worſhip was for no other en
but to pleaſe God and keep a good conſcience, an
that if they ſhould promiſe to renounce their teſt
mony, God would renounce their ſouls for eve
Alſo when ſome of theſe men had ſuffered this cru
whipping, and were ſhut up in the court-houſe cham
ber, they prayed earneſtly to God to ſtrengthen the
brethren that were to ſuffer, alſo they prayed for the
perſecutors, for God gave them a more than comm
love to thoſe that were tormenting them.

So after theſe nine men had ſuffered they were
at liberty, their perſecutors threatened them to doub

the

their whipping every time they came to the meeting-houſe among them. And no doubt they would have gone farther had not God prevented them by making a diviſion among the people; the neighbouring towns crying out againſt ſuch barbarous and unlawful behaviour; alſo it was a common ſaying among the people, that they were ſorry their rulers had reſigned up their authority to a company of boys, and ſet them to defend their worſhip.

The 27th day of February theſe ten women before-mentioned, were taken out of priſon and brought before juſtice Coit, and he called that wicked company together, that he and the reſt of the authority at New-London had juſt before ſet to abuſe our men. And inſtead of puniſhing them for abuſing our friends, he made witneſſes of them againſt theſe women, and fined them forty ſhillings each, and laid nineteen ſhillings coſt on each of them: Alſo he required bonds of good behaviour, pretending they had broken the peace and ſabbath in a high-handed manner, but they refuſed to give ſuch bonds: So juſtice Coit committed them to priſon to lie there till the court, which was to ſet at Norwich the fifteenth of April: Yet there was not one of theſe women that ſpoke one word at the meeting-houſe before Colonel Saltanſtall, and that wicked company fell upon them, and ſome of theſe women did not ſpeak after they fell upon them, only cried out under the abuſe they met with, by being dragged ſuch a length of way on the ground, and hauled up two pair of ſtairs, through a trap door into the court-houſe garret, in ſuch a cruel and indecent manner as has been already related. Now whether it was theſe women that were guilty of breaking the peace and ſabbath in a high-handed manner, as is charged againſt them: Or whether it was juſtice Coit and that company with him that abuſed them at

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the meeting-houſe, that was guilty of breaking the peace and ſabbath in a high-handed manner, and of a riot alſo, we ſhall leave to the judgment of the reader.

A particular account of theſe two laſt mobs, and of theſe ten women's impriſonment was laid before the county court at Norwich, April 15, 1766, the day that their bonds were up. But the authority at New-London kept all theſe women in priſon till June court, except two, who were ſet at liberty a few days before court, notwithſtanding their bonds were up the 15th of April. Now ſeven of theſe women were men's wives, ſo that the authority could have no cloak of law for impriſoning them after their bonds were up.

The 10th day of June, being the firſt day of the court's ſetting, theſe women ſent a paper into court to inform the judges of their wrong impriſonment: And ſome days after one of our friends aſked two of the judges, whether it was according to law to keep men's wives in priſon upon executions.

The ſame day after this queſtion was put to the judges, two of theſe women were ſet at liberty. One was the woman before mentioned, that was big with child when ſhe was committed to priſon; her huſband carried her home, and ſhe was delivered of a child within three hours after ſhe went out of the priſon. A few days after three more were turned out of priſon, and the 21ſt day of June the laſt of theſe women were ſet at liberty. Now the next firſt day of the week, after the authority had ſhut our friends up in the court-houſe garret, and delivered them up to the young people to be abuſed; we went into the meeting-houſe, and Colonel Saltanſtall told us to take off our hats; but we told him it was a principle we held, and that we ought to have liberty to wear

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our hats: But he ſaid, we ſhould not wear them in the time of divine worſhip; ſo he ordered our hats to be taken off, and we went out of the houſe. Now how he can prove their worſhip to be divine we know not: For it is certain their worſhippers are very corrupt, and the fruits they bring forth very evil. The next firſt day of the week we went into the meeting-houſe again, and juſtice Coit told us to take off our hats; but we inſiſted hard upon wearing them. Then the prieſt ſpoke in the pulpit as follows: *I ſolemnly declare before God and this aſſembly, that as long as I officiate in the prieſt's office in this houſe, no man ſhall ſit here with his head covered*, and then ſtruck his hand hard upon the pulpit in confirmation of his words. So juſtice Coit ordered our hats to be taken off, and we went out of the houſe. Now our hats is ſuch an offence to this proud prieſt, that he will neither preach nor pray when they are in ſight. And this has been often proved, and eſpecially one time not long ſince: When he ſaw ſome of our friends ſetting without the meeting-houſe door on the ſteps, he ſtopped in the midſt of his ſervice, and ſhut up his bible, and told the authority they were come again: But the authority ſeemed to take but little notice of it, but the prieſt continued inſiſting that they ſhould be taken away from the door; and at laſt told the authority plainly, that if they did not order them away he would not preach to them; ſo then the authority gave orders, and they moved them from the door.

But although this prieſt is ſo offended at our hats, yet he is no ways offended at the authority and people for their cruel and unlawful behaviour towards us, all which he has publickly juſtified: But the hat he cannot endure, pretending it is contrary

1 Cor. xi. 4. *Every man praying or prophecying having*

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ing his head covered, diſhonoureth his head. Now if this prieſt would but read the next words, he might ſee it to be as contrary to ſcripture for women to pray or prophecy uncovered, yet his meeting is full of young women with their heads naked, but that gives him no offence at all, it is the faſhion ſo to dreſs. And if he would but read carefully what the apoſtle ſaith about this covering, he might ſee that the apoſtle tells plainly himſelf, before he leaves the matter, what covering it is that he is treating of; as is to be ſeen in the 13th, 14th, and 15th verſes of this chapter. *Judge in yourſelves, is it comely that a woman pray unto God uncovered: Doth not even nature itſelf teach you, that if a man have long hair it is a ſhame unto him: But if a woman have long hair it is a glory unto her, for her hair is given her for a covering.*

Thus it appears that the apoſtle is ſpeaking of the hair, and not of any garment of the body: Alſo God commanded his miniſters under the law, to cover their heads with a garment, when they came to miniſter in his preſence, and not to wear long hair; as appears Ezek. xliv. 18, 20, *They ſhall have linnen bonnets upon their heads,* &c. *Nor ſuffer their locks to grow long.*

April 13. Some of our friends were ſetting in the meeting-houſe, but when the prieſt came in he ordered their hats to be taken off; when one of our friends, an old man, told him that he had ſomething on his mind to ſpeak to the people, and would be glad to have him hear it: but the prieſt ſaid he would hear nothing from him, and commanded the people to turn our friends out of the houſe. But the prieſt ſeeing the people very moderate, and unwilling to meddle with us, he ſoon grew angry, and called to the young men in the galleries, and bid them come down and carry them fellows out of the houſe: then

n aged woman of our company, being near the pul-
pit, ſpoke to this effect, " Woe, woe to them " that
worſhip idols, and perſecute God's people." Theſe
words ſhe repeated ſundry times: ſo they moved us
out of the houſe very moderately, and we went away.

We have lately ſeen a paragraph in a Boſton news
papers, as follows: *We hear the Sons of Liberty at
New-London, have taken ſuch methods with the ſect
alled Rogerenes, that they are prevented from diſturbing
he worſhipping aſſemblies in that neighbourhood on Lord's
Day: a practice they have followed more or leſs, for
many years paſt; and which all the laws made in the
overnment, and executed in the moſt judicious manner,
ould not put a ſtop to.*

Anſwer. As to what they have heard concerning
ur teſtimony being prevented, is not to be credited,
or we hear no ſuch news at New-London, neither
ave we any reaſon to believe that our rulers at New-
London, have gained either ſtrength or credit in
elivering us up to the young people, and ſetting
hem to abuſe us.

But they poſitively affirm in this news paper, that
ll the laws made in the government, and executed
pon us for many years paſt, could not put a ſtop to
ur teſtimony or diſturbance as they call it.

This affirmation is true, and it is good proof that
e are not like the ſtoney ground, ſpoken of Mat.
iii. 20, 21: but have digged deep, and laid our
oundation on a rock; according as we read Luke
i. 48. and Mat. vii. 24, 25. Moreover we may conſider
hat all the laws made in Rome for many years paſt,
d executed upon the proteſtants, could not put a
p to their teſtimony: nor all the cruel and barba-
s laws made in Boſton government, and executed
the people called Quakers, in the moſt rigorous
ner, and the righteous blood ſhed in that govern-

ment, could not put a ſtop to the teſtimony of that people.

Sept. 14, 1766. Some of our people went and ſet down ſome diſtance from the prieſt's houſe, and when he came out to go to meeting, they walked with him and endeavoured to have ſome friendly diſcourſe with him concerning the things of God: But the prieſt would not talk with them about the things of God. However, they walked with him and talked to him; but before they came to the meeting-houſe, juſtice Coit began to kick them in a furious manner, eſpecially the women. Alſo one of the townſmen fell upon them, punching both men and women with a ſtaff in a cruel manner, ſo they were driven by ſome of the people to the upper end of the town.

The next firſt day of the week, being the 21ſt of September, as ſome of us were ſetting by the ſide of a houſe, between meetings, about four or five rods from the prieſt's houſe, ſaying nothing to any perſon, the High-Sheriff came with ſome aſſiſtants and took us and ſent for juſtice Coit, who came and committed eight men of us to priſon. And on the 26th day of the ſame month, juſtice Coit came to the priſon, and we were taken out, and brought before him, and he charged us with diſturbing the miniſter's peace: We told him we had no thought of doing the miniſter any hurt: Juſtice Coit anſwered, that he did not ſuppoſe that we intended to ſtrike him or wreſtle with him, nor he did not ſuppoſe that we intended to hurt a hair of his head; but he ſuppoſed that we intended when the miniſter came out to go along by his his ſide and talk with him. So when juſtice Coit had confeſſed that he did not ſuppoſe we intended to hurt a hair of the prieſt's head, he fined us five ſhillings each, and required bonds of good behaviour towards all his majeſty's ſubjects; but eſpecially towards the prieſt. But we refuſed to give ſuch bonds, looking upon the juſ-

ment to be very abſurd, and that juſtice Coiſt's ſuppoſing that we intended to talk with the prieſt was not breach of peace in us, ſo he committed ſeven of us to priſon again, all heads of families, one of which men was in his ſeventy-fifth year. Four of theſe men were kept in priſon till the 13th of December following, and two were ſet at liberty about the 28th of November, and one within a few days after we were committed to priſon.

Now after theſe men were committed to priſon, our friends that were at liberty thought it neceſſary that ſome of our people ſhould go on the firſt days of the week and ſet in the prieſt's ſight, and not fear them that perſecute the body. But when the prieſt ſaw them ſitting in ſight, if it were but a few women, he would not come out of his houſe to go to meeting, which manifeſted him to be a ſhepherd that did not care for his ſheep, according to Chriſt's teſtimony, John x. 13. *The hireling fleeth becauſe he is an hireling, and careth not for the ſheep.* Alſo this behaviour of the prieſt occaſioned much trouble to his poor flock, for ſometimes the bell would ring and the people ſet waiting for their prieſt till it was time for meeting to be half done: And then juſtice Coit, or ſome of the reſt of his ſheep were obliged to come and move the women out of the prieſt's ſight, and guard their ſhepherd to the meeting-houſe, leſt theſe women ſhould ſpeak to him of the things of God.

It was almoſt every firſt day of the week for the whole time of this impriſonment, which was near three months, that this ſhepherd was kept in his houſe by the ſight of our friends, and ſometimes only at the ſight of a few women, and he never ventured to come out till ſome of his ſheep came and drove the women away. But juſtice Coit committed no more of our friends to priſon under bonds of good behaviour

behaviour, becauſe he ſuppoſed they intended to tal
with the prieſt after theſe men abovementioned. Bu
the 23d of November, one of our men told the prie
after he was come out of the meeting-houſe, that h
came to put him in mind how they kept God's childre
in priſon, and that their worſhip was upheld b
cruelty. The prieſt anſwered to this effect, that the
could uphold it no other way. Then the man re
plied it muſt certainly be of the devil if there is n
other way to uphold it but by cruelty. But the ſhe
riff ſtruck him twice on his head, and punched hi
with his ſtaff to prevent his ſpeaking to the prieſ
And he and three women were committed to priſo
but at night they were ſet liberty. Some of ou
neighbours argue that they have built them a mee
ing-houſe, and have a natural right to worſhip in i
and that no perſon has any right to come into the
houſe and oppoſe their worſhip.

But how they can maintain this argument we kno
not, except they deny God to have any authori
over them, for God ſaid, Jer. i. 7. *Thou ſhall go
all that I ſhall ſend thee, and whatſoever I command th
thou ſhall ſpeak.* Alſo the apoſtle Paul exhorte
us to be followers of him as he was of Chriſt, 1 Co
xi. 1. And Paul ſpent much time in going fro
place to place, diſputing in the ſynagoues on the ſa
bath days, as appears in the Acts of the Apoſtle
And no doubt they built their ſynagogues, an
thought as our neighbours do, that they had a n
tural right to worſhip in them, and that the apoſt
had no right to oppoſe them in their worſhip, ſo
they were as much offended at the apoſtle as ou
neighbours are at us, for they called him a peſtile
fellow, and ſaid he was *a mover of ſedition throughou
the world*, Acts xxiv. 5. Alſo ſpeaking of Paul an

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Silas, they ſaid, Acts xvii. 6. *Theſe that have turned the world up ſide down, are come hither alſo.*

Now the reaſon that we oppoſe our neighbours in their worſhip is, becauſe Chriſt hath enlightened us both by his ſpirit and the ſcriptures, to ſee that their worſhip is carried on in pride and in the vain glory of this world contrary to the ſcriptures, by the inſtigation of *that old ſerpent called the devil and ſatan which deceiveth the whole world*, Rev. xii. 9. And God's children are his witneſſes, Iſaiah xliii. 12. *Ye are my witneſſes ſaith the Lord.* And God requires his witneſſes to be faithful and zealous in oppoſing falſe worſhip; as appears both from the old teſtament and the new: for it was the work of God's children under the law to deſtroy falſe worſhip: it was the ſtatutes and judgments that God commanded them to obſerve and do all the days that they lived on the earth: ſee Deut. xii. 1, &c. It was Iſarel's arrant out of Egypt, to deſtroy the falſe worſhip of them kingdoms, as appears by the following ſcriptures; Exod. xxxiv. 10 to 18 verſe. Exod. xxiii. 20 to 26. Deut. vii. 1 to 6 verſe. Numb. xxxiii. 50, 51, 52.

Moreover they were commanded of God to deſtroy all ſuch among themſelves as went after falſe worſhip; and not to pity or conceal any, though it were their ſons and daughters, or wife of their boſom, if they enticed them to go and ſerve other God's; but they were commanded to witneſs againſt them; and their hands were to be firſt upon them, to put them to death, and afterwards the hands of all the people: ſee Deut. xiii. 6 to 12 ver. and chap. xvii. 2 to 8 v.

Now under the law, God's people were to deſtroy falſe worſhip by the carnal ſword; but under the goſpel by the word of their teſtimony, as appears Rev. xii. 11. *And they overcame by the blood of the lamb and, by the word of their teſtimony, and they loved*

not their lives unto the death: Alſo Chriſt ſaith, Mat. x. 27, 28. *What I tell you in darkneſs, that ſpeak ye in the light, and what ye hear in the ear, that preach ye upon the houſe tops, and fear not them that kill the body, &c.* Thus it appears by theſe ſcriptures that Chriſt requires his witneſſes to be very zealous in teſtifying againſt falſe worſhip: And it is this Godly teſtimony that our neighbours are offended at, it is the diviſion Chriſt came to make, for he came not to ſend peace on earth, but a ſword; he came to kindle a fire, and make a diviſion: See Mat. x. 34, &c. Alſo Luke xii. 49 and 51. Now the eſtabliſhed miniſters of this land, learn their trades and hire themſelves out as other tradeſmen do: They are hired by the year to preach, as idolators were of old; Judg. xvii. 10. And our ſaviour ſaith, the hireling careth not for the ſheep: John x. 13. Alſo Chriſt calls ſuch falſe prophets and ravening wolves: Mat. vii. 15. Moreover Chriſt ſaith they devour widows houſes, and for a pretence make long prayers: Mat. xxiii. 14. Alſo the prophet cries out againſt ſuch hirelings: Iſaiah lvi. 10. *His watchmen are blind, they are all ignorant, they are all dumb dogs.* Verſe 11. *Yea they are greedy dogs, which can never have enough, and they are ſhepherds that cannot underſtand, they all look to their own way, every one for his gain from his quarter.* And do not the hireling watchman of this land, look to their own way, even to their own worldly intereſt, every one for his gain from his quarter or pariſh, as much as thoſe watchmen did in the prophet Iſaiah's time: Ezek. xxxiv. 2, 3, *Woe be the ſhepherds of Iſrael that do feed themſelves, ſhould not the ſhepherds feed the flock, ye eat the fat and ye cloath you with the wool, ye kill them that are fed, but ye feed not the flock.* Alſo we read 2 Tim. iv. 3. and 2 Peter ii. 3. that the time would come when they would heap to themſelves

themſelves teachers having itching ears, and that they would make merchandize of the people: And we ſee theſe ſcriptures fulfilled in this our day; for there is ſuch heaps of vain youths brought up at colleges, that they ſworm out like locuſts out of the ſmoak of the bottomleſs pit: Rev. ix. 2, 3. Enough to ſupply every town and village in the country, and to ſpare; for they are as thick as Baal's prieſts were in the days of Elijah.

Alſo theſe hireling prieſts teach people to obſerve the firſt day of the week as a ſabbath, but the ſcripture teacheth no ſuch thing, for there is not one word in all the ſcripture that ſays any thing about its being a ſabbath; And the ſcripture ſays, *where no law is, there is no tranſgreſſion*, Rom. iv. 15. *And ſin is not imputed when there is no law*, Rom. v. 13. *To the law and the teſtimony, if they ſpeak not according to this word, it is becauſe there is no light in them.* Iſaiah viii. 20.

Moreover theſe hireling prieſts ſprinkle people, inſtead of baptiſing them, and ſprinkle little infants alſo, contrary to the practice and example given to us both by Chriſt and his holy apoſtles, as appears by theſe following ſcriptures; Acts ii. 38. *Then Peter ſaid unto them, repent and be baptiſed every one of you in the name of Jeſus Chriſt, for the remiſſion of ſins, and ye ſhall receive the gift of the holy ghoſt.* But infants have nothing to repent of, for they are not capable of committing ſin, for they have no knowledge between good and evil: See Deut. i. 39. Alſo we are to be buried with Chriſt by baptiſm: Rom. vi. 4. *Buried with him by baptiſm into death, that like as Chriſt was raiſed up from the dead by the glory of the father, even ſo we alſo ſhould walk in newneſs of life.* And Chriſt's meſſengers always baptiſed the believing and repenting ſinner, by burying him in the water, in the likeneſs

ſels of Chriſt's death, and raiſing him up out of th water in the likeneſs of Chriſt's reſurrection; as appea throughout the new teſtament: Acts viii. 37, 38, 39 *And Philip ſaid, if thou believeſt with all thine heart, tho mayeſt; and they went down both into the water, both Ph lip and the Eunuch, and he baptiſed him, and when the were come up out of the water, &c.* Mat. iii. 5, 6. *The went out to him Jeruſalem and all Judea, and all th region round about Jordan, and were baptized of him i Jordan, confeſſing their ſins.*

Thus it appears by theſe ſcriptures, that we mu repent and believe with all our heart, and confeſ our ſins before we can be fit ſubjects of baptiſm Alſo the Greek word baptize, is waſh or dip i water: *And Jeſus when he was baptiſed, went up ſtraigh way out of the water,* Mat. iii. 16. *And John alſo wa baptiſing in Enon, becauſe there was much water there* John iii. 23. Which ſcripture fully confutes an condemns this Popiſh practice of ſprinkling inſtea of baptiſing.

Alſo Chriſt commanded his diſciples not to be lik the hypocrites that prayed in ſynagogues and publi places, Matt. vi. 5. But the hireling prieſts of thi land go contrary to this plain command of Chriſt and contrary to his practice: For the ſcripture do not ſhew that ever Chriſt or his apoſtles made a pray er in a public aſſembly when they were met together for preaching: Alſo the dreſs of their churches which are dreſſed in gold and coſtly array, contrary to 1 Tim. ii. 9. and 1 Pet. iii. 3, reſembles the dreſs of myſtery Babylon the great, the mother of harlots, that was drunk with the blood of the ſaints and martyrs of Jeſus, and arrayed in purple, and decked with gold, &c. harlot-like, Rev. xvii. 4. &c. Now Chriſt hath enlightened us both by his ſpirit and the ſcriptures, to ſee that all theſe articles above-named a

contrary

contrary to the ſcriptures, and that all the eſtabliſhed worſhip of this land is upheld and carried on in pride and oppreſſion, by the inſtigation of *that old ſerpent called the devil and ſatan, which deceiveth the whole world*, Rev. xii. 9. And Chriſt has called us to bear an open teſtimony againſt it, whether they will hear or whether they will forbear, for it is that which God hath appointed to utter deſtruction, and will be overthrown by the teſtimony of God's children, as is written in theſe following ſcriptures, Rev. xii. 11. *And they overcame by the blood of the lamb and by the word of their teſtimony, and they loved not their lives unto the death.* Jer. li. 20. *Thou art my battle-axe and weapons of war, for with thee will I break in pieces the nations, and with thee will I deſtroy kingdoms*, &c. Zech. xii. 3. *In that day will I make Jeruſalem a burdenſome ſtone for all people, all that burden themſelves with it, ſhall be broken to pieces, though all the earth be gathered together againſt it.* Iſaiah liv. 17. *No weapon that is formed againſt thee ſhall proſper, and every tongue that ſhall riſe againſt thee in judgment thou ſhall condemn: This is the heritage of the ſervants of the Lord, and their righteouſneſs is of me, ſaith the Lord.*

Concerning Women's Propheſying or Teaching in the Church.

WHEN God delivered Iſrael his choſen people from the Egyptian bondage, he did not ſend men teachers only, to inſtruct his church, but he ſent a woman teacher alſo, to teach and inſtruct his people. See Mic. vi. 4. *I ſent before thee Moſes, Aaron, and Miriam.* Here we may ſee that God ſent a woman teacher to inſtruct his church and people, and to

go before them, as he ſent Moſes and Aaron. Jo
ii. 28. *Your ſons and your daughters ſhall propheſ*
Acts xxi. 9. Philip had four daughters that pro
pheſied, theſe were teachers in the church: for t
apoſtle ſays, 1 Cor. xiv. 3. *He that propheſieth ſpeake*
unto men to edification and exhortation and comfort. S
that theſe women were ſent of God, to teach a
exhort the church: Alſo in the firſt verſe of th
chapter, the church is exhorted *to follow after chari*
and deſire ſpiritual gifts; but rather that they m
propheſy. Verſe 4th, *He that propheſieth edifieth t*
church; that is by teaching and exhortation. Verſe 5t
Greater is he that propheſieth. Here we may ſee th
the apoſtle prefers the gift of propheſy or teachi
as one of the moſt excellent gifts in the church. Th
excellent gift God beſtows upon women. Joel ii.
Your daughters ſhall propheſy or teach. Moreover
the 4th chapter of Judges we have an account
Deborah, a propheteſs, a judge that God raiſed
and ſent to teach and inſtruct Iſra[illegible]is choſen peop
and to go before them. Alſo we read 2 Kings xx
13, &c. of king Joſiah's ſending his princes to a w
man teacher, for her to enquire of the Lord for hi
and for the inhabitants of Judah and Jeruſalem
And ſhe ſaid unto the princes, thus ſaith the Lord G
of Iſrael, tell the man that ſent you unto me, &
Alſo in Luke ii. 36, we have an account of one An
a woman teacher, that departed not from the temp
and ſpoke of Chriſt to all them that looked for
demption in Jeruſalem. Moreover we have an
count in Rom. xvi. 3, &c. of Priſcilla, Paul's help
in Chriſt Jeſus, who for his ſake, laid down her o
neck. This woman was one that travelled w
Paul, as appears Acts xviii. 18. Alſo when Apol
was ſpeaking boldly in a ſynagogue, knowing o
the baptiſm of John: *This woman and her huſb*

ook him unto them, and expounded unto him the way of he Lord more perfectly. Acts xviii. 26.

Thus it appears by the holy ſcriptures, that God ends women to teach and inſtruct his church, and o expound the way of the Lord, and that he endues hem with the gift of propheſy: And he that pro-hefieth ſaith the apoſtle, ſpeaks to men to edification nd exhortation and comfort.

But it may be objected that the apoſtle ſaid to the church of Corinth, *Let your women keep ſilence in the churches, for it is not permitted unto them to ſpeak.*

To which we anſwer, That this church of Corinth had gotten into great confuſion and diſorder, as appears 1 Cor. xiv. 26. Every one having a pſalm, a doctrine, a tongue, a revelation, an interpretation; ſo that the apoſtle is putting down diſorder in the church, and diſorderly women; and not ſuch women as God had endued with the gift of propheſy, to teach and inſtruct his church; for ſuch ſaith the apoſtle, ſpeaks to men to edification and exhortation and comfort.

Neither can we reaſonably ſuppoſe that the apoſtle meant to ſilence ſuch women as Miriam, that God raiſed up for a teacher, and ſent before Iſrael with Moſes and Aaron, to teach and inſtruct his church: Neither could he intend ſuch women as Deborah the propheteſs, a judge that God raiſed up and ſet over Iſrael, to teach and inſtruct his church, and to go before them: For ſuch godly judges are to ſpeak and teach in the church and not to be ſilent, ſee Judg. v. 10. *Speak ye that ride on white aſſes, ye that ſet in judgment.*

2d Object. That the apoſtle exhorted theſe women in the church of Corinth, if they would learn any thing, to aſk their huſbands at home. Anſwer. All women have not huſbands at home; and ſome godly

women

women have unbelieving huſbands that are not capable of teaching them, ſo that we may reaſonably ſuppoſe the apoſtle to be reproving diſorderly and talkative women, that had huſbands at home that were capable of teaching them, and not ſuch women as God had endued with the gift of prophecy; for ſuch ſaith the apoſtle ſpeaks to men, to edification and exhortation and comfort.

3d Object. That the apoſtle ſaid, *I ſuffer not a woman to teach, nor uſurp authority over the man.*

Anſw. Such women as God has endued with the gift of prophecy, to teach and inſtruct his church ſpeak by the authority of Chriſt's ſpirit, and not by an uſurped authority; and the apoſtle allows ſuch women to pray and prophecy in the church, their heads being covered in token of their obedience. And ſuch women as pray and prophecy in the church, teach in the church, and ſpeak in the church, to edification and exhortation and comfort.

There are ſome things in Paul's epiſtles *which are hard to be underſtood, which they that are unlearned and unſtable wreſt, as they do alſo the other ſcriptures unto their own deſtruction.* 2 Pet. iii. 15, &c.

THE END.

ERRATA: *In the Title Page, nine Lines from the Bottom, for* Verſe 19, *read* Jer. i. 17. *The ſame Page, ſeven Lines from the Bottom, for* Jer. i. 17, *read* Verſe 19. *Page* 28, *Line* 14, *for* ſet liberty *read* ſet at liberty.